3:Evans-Pritchard E-4, 5 (1942-1944) 1949 MT9 Libyan Bedouin MT9
(1837-1942) Sanusi

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THE SAYYID AHMAD AL-SHARIF (MACALUSO)

[facing P. 128]

3:Evans-Pritchard E-4, 5 (1942-1944) 1949 MT9 Libyan Bedouin MT9
(1837-1942) Sanusi

was left to it in these regions was the isolated oasis of Kufra. He had by his foolish attack on the British brought about the destruction of the lodges of the Order and of its political influence in the Western Desert of Egypt. Tripolitania had also been lost to the Sanusiya, though it was by this time almost entirely free from Italian domination. Ramadan al-Shtaiwi of Misurata barred its way into Old Tripolitania. Fazzan was in a state of anarchy. All that remained to the Order was its original North African core—the tribes of Cyrenaica and its Cyrenaican lodges—for in spite of all their defeats and miseries the Bedouin of the country still remained loyal to the Order whose interests were their own. The Italians were very far from having conquered these Bedouin and the history of the Order from the time of Sayyid Ahmad's departure is identical with the history of their continued resistance to the Italians under its leadership, first by diplomacy, then again by arms. With its empire and its dependence on the Sultanate the Order lost also its religious character and became, through its exclusive identification with the interests of the people of Cyrenaica, an almost purely political movement.

Although there were for many years rumours, greeted with great enthusiasm by the Bedouin and with nervous apprehension by the Italians, of Sayyid Ahmad's impending return to Cyrenaica he never again set foot on the African continent. Born in 1873, Sayyid Ahmad al-Sharif was still in the early forties when he left for Turkey. He was described at this time as a man of medium height, stout, for an Arab on the dark side, with a firm and determined face adorned with a small moustache, close-cut whiskers on the upper jaw, and close-cut beard.[1] The Sayyid was obstinate, impulsive in his judgements and impetuous in his actions, and he seems to have been proud, quarrelsome, and fanatical. He was not prepared to compromise, and the British and Italians were in entire agreement that no understanding could be reached with him. But he was a pious Muslim and a brave and loyal man, tenacious of his beliefs, stubborn in his upholding of them against overwhelming odds, and dignified in their defeat. There was a certain wildness in his schemes and recklessness in his execution of them which compel admiration.

[1] Admiralty War Staff, Intelligence Division, 26 May 1915.

3:Evans-Pritchard E-4, 5 (1942-1944) 1949 MT9 Libyan Bedouin MT9
(1837-1942) Sanusi

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THE SAYYID MUHAMMAD IDRIS

[facing p. 144]

3:Evans-Pritchard E-4, 5 (1942-1944) 1949 MT9 Libyan Bedouin MT9
(1837-1942) Sanusi

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SIDI 'UMAR AL-MUKHTAR (GRAZIANI)

[facing P. 168]

9: Murray E. K-3, 4 (ca. 1910-1935) 1935 MT9 Libyan Bedouin MT9
Egypt

PLATE XXVIII

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ARAB OF THE RASHAIDA (HITEIM)

/facing p. 270/

9: Murray E. K-3, 4 (ca. 1910-1935) 1935 MT9 Libyan Bedouin MT9
Egypt

Had the Senussi been successful in the last war, they would no doubt have brought in the 'Ibeidat or the 'Awaqir from Cyrenaica to replace the Awlad 'Ali in Egypt.

At the present day the Awlad 'Ali, especially the eastern sections near the Nile Valley, have almost ceased to be nomadic, and only the old men have memories of their former warlike habits. They suffered considerably during the Great War, but are again becoming prosperous. They now own large comfortable tents, are beginning to build houses and clear out cisterns, and are also said to be increasing in numbers.[1] So civilized have they grown that my guides, one a Sinai Arab and the other an 'Abadi, concurred in calling them "green"—not real desert-worthy Bedouins.

Perhaps as a result of Libyan influence, or more probably the better nurture and climate, they are taller, heavier, stronger, and lighter-complexioned than the lightly built Arabs of Sinai and Hijaz. Also they are much franker and more straightforward than their shifty and suspicious eastern cousins, and altogether more trustworthy. Their women only veil themselves to strangers, and talk quite naturally and cheerfully to the men of their own tribe.

They cultivate as much barley as they can, using a primitive plough drawn by camels, in the clayey hollows scattered over their very stony limestone desert, but, as the rainfall is very uncertain, a good crop only occurs every five or six years. After harvest, they exchange some of their barley for maize, which the women grind to make bread as required, and some for dried dates. The seed for next year is buried in a hole lined with straw and covered with clay, and a year's forage for the animals is set aside. The rest of the crop goes to market, and for a short time the Arab has money to buy clothes for himself and his family and at utmost need to pay off some of the numerous debts he has inherited from his forefathers. Soon he is reduced again to the clothes he wears, the tent he sleeps in, and his animals grazing in the desert.

They are great breeders of camels and sheep, and a busy traffic in these goes on weekly in the markets of Hammam, 'Amriya, and the Beheira. So they have got into the habit

[1] At the 1927 census, the Western Desert Arabs, Awlad 'Ali, Jawabis, etc., numbered 38,928 souls exclusive of those settled in Beheira. But Pacho, 100 years ago, estimated them at 38,000 souls.

9: Murray E.K-3, 4 (ca. 1910-1935) 1935 MT9 Libyan Bedouin MT9
Egypt

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'Ilwani

"Wanis"

JUMEI'AT TYPES

[facing p. 280

9: Murray E, K-3, 4 (ca. 1910-1935) 1935 MT9-Libyan Bedouin MT9
Egypt

619 later Wilkinson estimated them at about 400 men near El
[175] Terrana and the Wadi Natrun.
[162]

At the present day they are still reckoned *Murabitin*, but, like the Jumei'at, are sufficiently independent not to have to
[439] pay tribute. They share with the Awlad 'Ali in the date traffic with Bahariya Oasis, where the produce of the village of Mandisha is reserved for them, and that from Bawitti for the Awlad 'Ali.

619 Kennett notes (p. 54) that they demand £400 for blood-
682 money instead of £300, the usual price in the Western
181 Desert, and alludes (p. 67) to :

> "The free and easy way in which the Gawabees tribe near the Wadi Natrun pack up their summer tents and leave them in situ while they themselves trek off with their winter tents into the open desert for the winter grazing is indicative of this code of honesty prevailing among them."

142 On page 101, he calls them "nearly all very small men,
619 with strangely similar features and characteristics running through all the families of the tribe".

619 Bramly has collected three pedigrees of the tribe all
173 going back to Sheikh 'Abd el-Jawad el-Kassar. They state that they are an offshoot from the Qadadfa, and about 500 years ago left Saqiet el-Hamra in Morocco to settle in Egypt.

As a reward for "settling some affairs in the Wadi Natrun", Muhammad 'Ali Pasha granted them the usual Bedouin privilege of exemption from military service. There are small colonies of them elsewhere among the Awlad Ali, while others are settled in the cultivated provinces of Giza, Beheira, Menufiya, and Gharbiya.

Jumei'at.—This tribe, possibly a remnant of the original Libyan inhabitants of Mariut, is of quite respectable antiquity, for Ibn Khaldun includes the Jumei'at as a subtribe of "Beni 'Ali", themselves an offshoot from Beni Suleim. Whether his "Beni 'Ali" are the same as the modern Awlad 'Ali may be questioned, yet it is a reasonable assumption, for the exchange of the words "Beni" and "Awlad" in tribal names can be paralleled elsewhere.

The Jumei'at all agree that their remote ancestor, whom they share with the Awlad Suleiman and the Qat'an, was called Ka'b, and a Ka'b indeed appears in the pedigree ascribed